

The media in the new communicative environment between the consolidation of the cultural identity of the recipient and facing the stereotyping of globalization - A reading of samples of the contents of the Algerian local radio stations –

وسائل الإعلام في البيئة الاتصالية الجديدة بين ترسيخ الهوية الثقافية للمتلقي ومواجهة تنميط العولمة - قراءة في نماذج من مضامين الإذاعات المحلية الجزائرية-

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Abstract:

Identity represents a continuous cultural and intellectual accumulation that goes back to long experiences, and is considered about the personality that distinguishes us from other peoples. The Arab community has preserved its cultural identity and privacy for decades, as well as Algeria, which has established its components and identity that is guaranteed by the constitution of Arabic language, various local dialects and religion. And local customs and heritage (material and moral) and a common history, but there are concerns about the impact of globalization through modern media and communication, multimedia and information technology on the privacy of its audience, Therefore, this analytical article came to read the dialectic of the Algerian local cultural identity and heritage, and how to preserve them from dissolving in the midst of the culture of globalization by presenting samples of local media programs (radio) that are concerned with issues of identity.

Keywords: globalization, heritage, cultural identity, reception, local radio

ملخص :

تمثل الهوية تراكما ثقافيا وفكريا مستمرا يعود إلى خبرات طويلة، وتعتبر عن الشخصية التي تميزنا عن غيرنا من الشعوب، وقد حافظ المجتمع العربي على هويته الثقافية وخصوصياته طوال عقود من الزمن، وكذلك الجزائر فقد رسخت مقوماتها وهويتها التي يكفلها الدستور من لغة عربية ولهجات محلية متنوعة ودين وأعراف وتراث محلي(مادي ومعنوي) وتاريخ مشترك، لكن هناك مخاوف من تأثير العولمة من خلال وسائل الإعلام والاتصال الحديثة والوسائط المتعددة وتكنولوجيا المعلومات على خصوصيات جمهورها، لذلك جاء هذا المقال التحليلي لقراءة جدلية التراث والهوية الثقافية المحلية الجزائرية، وكيفية المحافظة عليهما من الذوبان في خضم ثقافة العولمة من خلال عرض نماذج من برامج الاعلام المحلي(الإذاعة) والتي تهتم بمواضيع الهوية.

الكلمات المفتاحية : العولمة، التراث، الهوية الثقافية، التلقي، الإذاعة المحلية.

1-Introduction:

This century was characterized by many aspects of technological development which covered various fields, primarily the field of information and communication, Perhaps the most important achievement that the Algerian public has benefited from is the establishment of a local radio station for each state, Especially after the government awareness of the importance of media and cultural diversity and the danger of media and cultural advances and the emergence of what is known as cultural alienation, The idea of local media came to raise the level of public culture and raise awareness, In addition to external objectives lies in introducing the world to the civilization and history of its population and the cultural identity of its people, Due to the "content" carried by new global media and social media as well as multimedia, which is not usually in line with the local cultural peculiarities of countries, an important topic has emerged that generally concerns the destabilization of the composition of cultural identity and the erasing of the elements of popular heritage, which is one of the original cultural pillars of society.

2-keywords:**2-1- globalization**

globalization is: "The growing economic cooperation of the entire world, necessitated by the increasing volume and diversity of goods and services across borders, necessitated by the increasing volume and diversity of goods and services across borders in addition to international capital and the rapid spread of technology throughout the world." , It has also been defined as: "Working to generalize a specific country civilized pattern to countries around the world". (Al-Mansour, 2009, pp. 567-570)

2-2-heritage:

It is: "A word describing customs transmitted through traditions and thus the heritage has acquired a more comprehensive meaning, so it became referring to everything one has gained by virtue of the circumstances of one's birth." (Bennett, 2010, p. 176). It also includes: "the heritage creations of peoples, whether primitive, all that has been achieved through the use of sounds and words in lyrical, poetic or prose forms, including popular beliefs, customs, traditions, dances, representations, The popular heritage carries through all this the peoples' vision of their origins, the events of their history, and the heroes of this history. It also carries explanations of the natural manifestations in the environment that has been the scene of civilized activity throughout history, It includes the relationship of each people to other peoples, and their vision of the universe and of things within this universe. (Nassima, 2006-2007, p. 63)

2-3-Cultural identity:

Language: Is Al howa (madhkour, 1972, p. 165) which is the truth of the thing, or the person who it distinguishes him from others (madhkour, 1972, p. 1039) , And al howiya by dhamm al Ḥa and kasr al waw and putting al shadda on The open al ya is a source ratio of the word (howa) and it means using an accident, As or al hawiya by fath al ha, it is the distant well and the abyss, And the site who stands on it falls and collapses (Arabes Tong) , As for the concept of al hawiya in terms of linguistic significance, it is a compound of the absent pronoun, "Howa" plus the ratio ya that relates to the existence of the object in question as it is actually with its characteristics and features that it is known for. And al howiya in this sense is the name of the entity and existence as it is, i.e. the presence of a person or people or nation as it is based on certain characteristics, specifications and characteristics, It enables the identification of the owner of the identity in particular to without the likes, The issue in this case is about the quality of those qualities, components and characteristics. (Noaman, 1986, p. 19).

Idiomatically, it is not a closed structure, but rather a constantly transformed structure on stabilization axis, In this regard, identity is not a cultural reality, but rather fundamental values that arise in a reality in which it is renewed by human understanding, perception and dynamics, And his ability to face the problems of his life and his era, So identity is not just a process that belongs to an

intellectual luxury that is redundant, But it is a necessary humanitarian activity that should be diligent in order to contribute to the renewal of identity: Who am I? And how did I get to who I am? What are the elements that make up my identity? What is its constant and what is its variable?, and on what fixed axis do its variables occur?

2-4-Receiving:

Receiving is linked to the communicator sending an idea or information that interests him, The act of receiving means the audience obtaining the media message through a mass medium, The basis of the receiving process is the work that the recipient does towards what he sees, reads or hears, In each work, the recipient links his own reference to the imaginary world contained in the text and his reality (Boukrouh, 2011, p. 30) The recipient is the receiving entity of the message, and it may be an individual or a group (Al-Rahman, 2011, p. 18), It is not possible to understand the directions of the recipient except through the act of interpretation by adopting a certain innovative idea (Ismail, 1981, p. 33) Which may attract his attention and realize it and may add new information to his information, and may make him have new trends or modify his previous behavior. (Bouali, 2002-2003, p. 09).

2-5-Local Radio:

Language: We say he broadcasted, he broadcasts, broadcasting the news, meaning he publishes it, and broadcasting the secret is to disclose it. (Sharaf, 1989, p. 103).

Idiomatically: Foudil Delliou defines it as "what is transmitted through the ether using electromagnetic waves that can cross geographical and political barriers, and connect its listeners with a direct and fast link." and then other means of communication have participated in bringing cultures closer and forming a global public opinion that the Nordic countries are trying to control. (Adwan, 1988, p. 32).

If we look at the term local radio, we'll find that it's a combination of "local" and "radio", and the origin of the word "radio" is the Latin term radios, which means radius of a circle, And this naming fits with radio transmission, Where sound waves are sent in the form of circuits with transmission centers (Bakr.i, 2003, p. 45), The word radio then means the transmission of waves by transmission centers, the spread of these waves over the ether, and then received again by sensors, In Arabic colloquial dialects the word means both a transmitter and a receiver (Al-Hashemi, 2004, p. 127) , It is believed that it has leaked into the dialects of the French word Radio Diffusion, Where the public took the first part of the French word and left the second part of it.

The dictionary of media terminology defines it: "A systematic use aimed at developing people within a geographical area with precisely defined population boundaries." (Al-Khlifi, 2008, p. 78) The word "local" means the local spatial domain and is related to the local community, considering them as a group of people living in a neighboring geographical area with certain social and cultural relationships developed between them that have led to a range of social institutions and organizations and common social goals and the local community is characterized in a space of common life, which may be a village, a city, or a province, In light of the definition of the local community, the researchers defined the local radio.

3-The relationship between popular heritage as part of cultural identity and media and communication:

The community's estrangement from traditional values means its detachment from its cultural identity, especially since contemporary life is reducing the role of this heritage, eliminating aspects of it and presenting alternative aspects such as modernization, development and abandonment of the old as a manifestation of inertia and backwardness, Algerian society cannot live in isolation from its history, heritage and past, as it is the fruit of the struggle of its successive generations, It is difficult to imagine a people without identity, or to be convinced that identity is a false image of oneself (Larren., 2009, p. 246) , and what Hassan Dawes sees in the African man who has been able to preserve his identity and cultural heritage despite the hurricanes (Dawes, 2009, p. 06)

And what Sociological studies confirm that each group has a set of similar social, psychological, living and historical characteristics and features that reflect an entity in which harmonious and similar people merge with the impact of these characteristics and features that unite them, From this feeling, the individual derives his sense of identity and belonging, and the individual feels that he or she shares a number of data and objectives with a large number of members of the community and belongs to a complex culture of standards, symbols and images, In this context, one of the researchers criticized what he called the metaphysical form that defines the identity of nations and peoples and in return presents a sociological approach that sees identity fed by history and constitute a flexible response that transforms as social and historical conditions shift (Hadiya, 1996, p. 25)

And therefore it's a not fixed identity that changes with the movement of history and its turns. Communication and culture meet in many ways, on the one hand we find that all cultural processes are not without communication interactions and all communication processes are not without cultural interactions, Identity thus affects the formation of most of the contents of communication processes, and communication contributes to the dissemination of knowledge, the advancement of cultural activities, the use of cultural production and participation in cultural life by individuals, Communication codes themselves are part of the prevailing culture.

Language, movements, signs and gestures are cultural elements, while at the same time tools for the transfer of culture to society, From this point of view, mass communication has become more a tool for shaping culture than a factor in this culture that you have been instilling in your awareness through social construction (Ali, 1998, p. 56) (Osama Abd al-Rahim Ali, 1998, p. 56),

The nature of the relationship between communication and culture is determined by the relationship that gives the authority to control and dominate over the areas of cultural activity in society, The removal of the cultural element in its natural context and its modification to ascertain certain meanings and overlook others distorts this element and weakens its ability to carry out its original functions within the scope of popular culture, Scholars point out that all means of communication are responsible for attracting a multiple and dispersed receiving audience by place, language, race and culture, eliminating differences that keep cultures apart. (Al-Tareh, 2002, p. 140)

Developments in modern media, communication and associated multimedia, as well as social media, have made the receiving audience communicate with each other interactively, quickly and often instantaneously where David Morley in his book "Geography of Television, Communications and the Public" believes that the magic carpet of transmission and communication technology plays a key role in connecting individuals and their families as a popular world known in the image, language and voice of this audience, It is this rug that brought the public out of its local confinement and media development did not necessarily lead cultural harmony, as limited communities in the media and its sources have managed to build and maintain a sense of collective belonging, while other communities equipped with sophisticated and better national media systems have not been able to absorb different local cultures, It is worth noting that the continued existence of local identities in third-world societies breaks the concept of media hegemony or the occupation of global culture. The continuous and organized exposure to media content made in other countries does not seem to diminish the importance of local specificities, In this area, some researchers wrote about the return of homelands, the return of pre-modern cultural movements as an approach for the accountability of the postmodern pronouncement that ancient identities and cultures have been removed and erased in late modernity as cultural formations were in their dormant state and that they were revived, Thus, the clear discovery that homelands and their cultures are not dead and that the local cultural heritage is not dead, but globalization offers as many global cultural groups as possible at the expense of those local, modern technology is able to separate the place from identity and increase the vulnerability of the sense of belonging associated with the local and work to compensate them and weave identities that are not related to spatial space and reduce the sense of belonging to it, We note that many products of the media industry collide with the cultural specifics

of the recipient, Also in the context of globalization, culture can be considered to extend over time and space, and therefore come in the electronic age via television, video, radio, without requiring it to be explored in any other context, Hence, cultural meanings from different geographical locations and of different historical periods can blend together and interact (Chris Parker, 2006, p. 94)- Chidson's explanation of how culture works provides important insights into transforming the relationship between media, place, and identity.

In his book "Local Cultures", Harvai stressed the need to identify the problem of space and focus on the meaning and features of the group and the place, As for "Agnew" in his book entitled "Place and Politics - Media Geography of Society -" he presents an alternative by distinguishing between the local and the spatial and the sense of place (local composition), The place refers to the social structure through which the local is integrated with the spatial, It is a mistake according to Agnew to understand the place abstractly as if it were a barrier to communication and the formation of identity, The common language, the common past, the same religion, traditions, folklore are among the most important elements that help groups to stability and existence, and it is one of the most important phenomena of cultural identity (Al-Tareh, 2002, p. 157). Postmodern media or what is termed the new media affects culture as well as it is influenced by it through:

3-1-The impact of new media on cultural norms:

To illustrate the relationship between new media and cultural change, we adopt Melvin de Flair's presentation in the theory of cultural norms, which is based on the fact that the media through selected presentations and by focusing on certain topics, can make an impression among its audience that cultural standards as general rules that must be understood and followed by all members of society are determined in a certain way, These standards cover a wide range of activities and according to this theory, the media in their modern form not only affect people but also culture, where the media strengthens and disseminates social norms. (Osama Abd Al-Rahim Ali, p. 58)

3-2-The impact of cultural norms on new media:

As modern media and communication disseminate cultural norms among their receiving audience to the point where they are united in their understanding of the direction of customs, traditions and customs, and this is called stereotyping, Cultural standards also affect the media and communication, considering that cultural standards do not stop their role in the field of news behavior when the media choose events and how to cover them, but it goes beyond how the recipients of these media perceive the information provided and their perception differs, which is due to factors related to different sub-cultures within the general culture of a single society.

3-3-Building cultural and social realities in new media:

An important function of the media and communication is that it expands our information about the environment, places, topics and events, informing us about cultures and social issues that few of us can touch directly, so we rely on images provided by the media and communication as a guide to building our social reality, In other words, the media create images in our minds, and these images give us knowledge of the reality of our behavior. Research illustrating the influence of the media in building reality is known as cultivation or education research (cultivation theory) presented by Gerbner and his colleagues during the 1970s and this theory is among the theories about the long-term impact of the media and communication, The theory is based on the main assumption that television as a mass media has gained a prominent place in everyday life and has taken control of our symbolic environment, The main proof of cultivation theory comes from the systematic analysis of American television content, which has been carried out for many years, showing significant distortions of reality in the family field, The second proof underlying the theory comes from surveys of opinions and trends, hence the communicator in the new communication environment must know the cultural identity in which he relies on work, It is also important to

know the type of social system in which the communicator operates, where it is located and the roles it plays, He must also know the cultural beliefs or values that dominate his audience of recipients as well because they affect his choice of content and his interpretation of his needs and interests, It is worth noting here that researchers "Railo and Raleigh" demanded a social vision of the communication process that places the communicator in the social context of his membership in the group and the social structure (Hijab, 1989 , p. 82), That's why Britain went on to study the primitive society in Africa, where most of its colonies are located, tribes that each live in semi-social and economic isolation because of its geographical circumstances in order to figure out how and the ways to deal with it (Al-Jabali, 1984, p. 68), Here lies the relationship between the media, communication and local culture is a relationship of a two-ways influence, The local culture constitutes most of the content carried by the media, and the media also contribute to the dissemination of knowledge and the acceleration of cultural activities and the benefit of the recipients in general with cultural production and participation in cultural life (Ali, 1998, p. 55), The symbols of communication in the media themselves are also part of the prevailing culture, as language, movements, signs and gestures are cultural elements, and at the same time they are tools for transmitting culture to society.

Melvin Deflir presented the theory of cultural norms to illustrate the relationship between media and culture based on the idea that the media through selected presentations and by focusing on certain topics, can make the impression among their receiving audience that cultural norms are the general rules that must be understood and followed by all members of society, and these standards cover a wide range of activities, According to this theory, the media not only affect people but also culture, as the media strengthens and disseminates social norms, If the media disseminate cultural standards among their audience to the extent that they unite in their understanding of norms, traditions, and (stereotyped) customs, cultural standards also affect the contents of the media, But cultural standards' role in the field of news behavior does not stop at the media's choice of events and how to cover them, But it goes beyond how the audience who receives these media perceive the information provided, Cultural norms go beyond how the audience of the recipients of these means perceives the information provided, and their different perception due to factors associated with different sub-cultures within the general culture of the same society, so we rely on images provided by the media as a guide to building our social reality. (Ali, 1998, p. 61).

4-Globalization and the problem of controlling cultural identity and erasing local popular heritage:

We point out that reviving the Arab or Algerian heritage through the media is an attempt to rely on the past to enter the future, so we have to understand the heritage by studying, analyzing, interpreting and criticizing it in order to achieve communication between the generations of society, and to pay attention to everything that leads to strengthening this communication to achieve the goals of development and progress under The challenges of globalization, and to preserve the cultural, civilizational and social heritage of Algerian society.

4.1-Global culture and its impact on national cultural identity:

Cultural globalization contributes significantly to the impact on national cultures through new media, and developed countries seek to standardize and introduce them into their own framework, This profiling is an integral part of the tendency to dominate globalization through the unification of education and training systems, the dissemination of concepts and the use of news agencies and experts, posing a threat to the local culture (Al-Ayed, 2004 , p. 104),

In this regard, many world leaders have warned of cultural globalization because of its negative impact on national cultural identity, Mainly because the major powers control capital and employ modern media and communications in the process of cultural penetration and brain colonization, This colonialism essentially means the state's cultural peculiarities Misappropriation, This planned Misappropriation by the most technologically powerful countries today shows the age

of globalization with the Attempts of the West to influence the cultures of others through the world media on the one hand, On the other hand, many countries seek to import media, entertainment and cultural materials from Western countries and agencies for many reasons, the most important of which is the state of cultural alienation that they suffer from coming out of patterns of their cultural society and the self-vulnerability they feel in the face of the Western influx, Culture, as in the past, is no longer subject to traditional means of dissemination, but is now largely influenced by general technology and communication technology, hence cultural globalization is generalizing the identity crisis, where it is diminishing as stronger cultures increase, Cultural globalization also seeks to deny local identity through alienation, hybridization and the imposition of a single pattern of values, Cultural globalization also seeks to annihilate the local identity through alienation and hybridization and the imposition of a single system of values, thus marginalizing the local identity, which has been considered by its structures and system as an obstacle to the effectiveness and spreading of universal thinking, The local cultural identity has become threatened under this massive quantitative and qualitative programmed accumulation of the culture of globalization, which seeks to re-establish societies after being stripped of their original identity and falsifying their collective consciousness, It also hides behind it a marginalization that begins with denial of self-definition and ends with the dropping of civilizational status from it, This is what Ahmed Thabet went on to say about the situation that "culture has become in many countries, where there is now an ambiguous and unbalanced culture prevail them, In addition to the fragility of its moral and material structure alike, neither the ancient heritage of the subjective is deeply rooted in its cognitive, value and sentimental rooting, nor does the external actor have its foundations and Well-established pillars, nor does it stem at the same time from societal creativity." (Thabet, 1998, p. 20).

4.2-Identity and cultural normalization:

The cultural identity becomes prominent and important as part of the cultural normalization procedures, especially if the holder of this identity moves to a new society, such as immigration cases, although cultural normalization is broader, encompassing a range of behaviours, trends, values, which change in intercultural interaction and friction (Al-Tareh, 2002, p. 98), The cultural identity focuses on personal feelings of belonging to a group or culture and as a matter of cultural normalization and the current intellectual trend focuses on cultural normalization, apart from being a linear trend of change that requires one to leave the culture of his origin, and be absorbed by a new culture, A person who maintains a strong cultural identity while at the same time corresponding to the new community is considered to have an integrated identity or a bicultural identity, And the person who has a strong identity but he isn't homologous with the new culture has a separatist identity, Whereas the person who abandons his identity and corresponds with the new culture only has an absorbed identity, and the person who is not homologous with his identity nor with the new society has a marginalized identity (Al-Tareh, 2002, p. 103), which is according to the following table:

Cultural identity and similarity with society	strong	Weak
strongly	absorbed identity	integrated identity
weakly	marginalized identity	separatist identity

Hence, we had to differentiate between two completely different cultures (global and local) as follows:

1/ The local culture is characterized by being primitive with a low-level technological system and simple content, while cultural globalization is characterized by the abundance and modernity of technological means.

2/ Social relations in local cultures are based on kinship systems, consanguinity, and spatial dialogue, and social relations in the culture of globalization are based on work patterns and friendships.

3/ Local social relations are based on economic specialization and solidarity, while global culture is based on a market economy and hegemony and the lion's share is for those who own and control modern technologies.

4/ The local culture is considered an isolated culture, which did not have the opportunity for cultural friction, while the global culture is of an evolutionary tendency. (Ismail, 1981, p. 224).

4-3-Examples of the Algerian local radio stations contents that seek to consolidate the values, folklore and cultural identity of the recipient:

Cultural globalization imposes serious risks on local cultures in an attempt to create a homogeneous value system, spread it to all parts of the globe in a deliberate obliteration and attempt to dissolve local cultures and erase folklore, Therefore, a communication strategy for the local media had to be developed in order to preserve local cultures and popular heritage, in a field study on five Algerian local radio stations (Shawy, (2009/2015), whose populations are different in ethnic origins and geographically divergent, We found that each of the local radio stations works within the framework of its programs to consolidate the social values and cultural identity of its audience and the recipients of its programs from the listeners by highlighting the material and moral heritage of the region, This is as follows:

4-3-1-Ain Defla local radio:

Through our review of the radio program network , we noticed the diversity and richness in the contents, including youth and lyrical programs (songs from my country), to social programs (The house is yours, luminaries from the region), without forgetting the religious programs (religion is treatment), And the Cultural programs that have occupied a significant area of the program network because they are primarily concerned with local cultural identity, among the most important are as described in the following table:

The program name	Its content
Pen and creativity	It means the pen holders of poets, media writers, especially in the field of local heritage, and takes care of all forms of creation in this field and thus addresses the components of heritage in all its forms to provide opportunities to introduce the cultural heritage of the region.
Pause with history	It highlights the sacrifices of the revolutionary generation, the role of the fourth historical state in supporting the march of the liberation revolution, and aims to glorify the sacrifices of the revolution generation to today's youth by developing the spirit of citizenship.
Wool is sold in a state of sobriety	This program is tasked with governing and popular proverbs inspired by the local heritage, in which a telephone line opens directly by providing some proverbs, governance, puzzles and presenting direct solutions to them, This program aims to consolidate the local oral heritage (local cultural identity) as well as intellectual development.

Achrgh dani

Presented in the Amazigh dialect and meaning "we live here", It is interested in demonstrating the customs and traditions of the region and its positive effects on the behaviors of individuals and society, and preserving the region's cultural heritage, to consolidate the Amazigh popular heritage of the region.

4-3-2-Bouira local radio:

We chose a steady program from the radio programs (Cities and history), and some of the quotas that we found in the archives, which are concerned with the local cultural identity, as follows:

The program name	Its content
Cities and history	It is interested in the material identity and the relics in the area, where the audience knows the history of the archaeological areas, in which guests from researchers in archeology and history (In Arabic and Tamazight) participate, meaning a kind of coexistence between cultures and dialects.
Popularities	It is concerned with local customs and traditions.
junctures from the history of Algeria	It focuses on extracting and introducing the historical hidden secrets of Algeria.
From the depths of the revolution	The program focuses on the circumstances of the liberation revolution in the Bouira region, by hosting historical figures and Mujahideen from the region.
Memory of the place	It is interested in talking about the memories recorded by history about a particular region, hosting specialists and eyewitnesses.

4-3-3-Batna Local Radio:

the Radio is a local media tributary directed to serving the region, by addressing the local audience with interactive media content and deriving its programs from it, Its programs reflect the customs, traditions, culture and heritage of the region, and it works to highlight the historical, cultural and heritage specificity of Aures, which preserves the local distinction of the region, We also point out that the specificity of the historical area has placed the responsibility of the radio to collect live testimonies of the glorious liberation revolution from its makers - the mujahedeen of the region, Especially since it is the first historical mandate, making it gain a rich archive of informational material on the glorious history of the liberation revolution. Among the programs concerned with highlighting the local cultural identity and expressing the specificity of the region are the following:

The program name	Its content
Aures, culture and history	Presented by Muhamed Saleh Lounisi ¹ , 06 minutes each morning, it is concerned with the local cultural identity. ²
From the depths of �Aures	The program opens a window on the Algerian liberation revolution in the region
Tagla�t (Heritage)	Special quota on the occasion of heritage month in the region
Eurasian Chaouia song	A set of programs that we selected from the archives, that take care of the topic of Shawi singing, its history, types, development, its most important figures, with a presentation of a bunch of songs
Izdo	The program specializes in the local oral heritage and is a witness to the cultural and artistic scene

4.3.4-Local Radio Adrar:

The radio focused on programs concerned with cultural identity, folklore and local social values, by broadcasting programs and quotas that seek, in their entirety, to consolidate identity and values, Sal Al mjarab program deals with the habits of preparation for the month of Ramadan through palaces, then popular dishes, Al-Faqara week, and popular beliefs, (Ziyara, Lbat, Al-Salka³, Al-Burdah, Lmananat, the rite of death and moon disease, Taganga)⁴, As for the Talk Point

¹ The owner of the Aures quotas, history and culture acts as a narrator and storyteller by talking about the history of amazighs and successive civilizations after them and their steadfastness.

² Muhamed Al-Saleh Lounisi is an Algerian researcher with several books (Issa Al-Jarmouni, the pioneer of the Eurasian song - Publications of the National Foundation for Publishing and Advertising Algeria, 2000, Al-chaoui Arab Dictionary 2003, Al-Auras History and Culture - Ziriyab Publications - Algeria 2007, Thinovsin n Aures Popular stories from Aures translated from the Berber Chaouia into Arabic, Ziriyab Publications, Algeria 2007, Likes and Riddles from Aures - APIC Publications - Algeria 2007, The Roots of Eurasian Music - National Institute of Typographical Arts - Algeria 2008...), and a former broadcaster on National Radio (1970-1977), seeks To preserve the Eurasian oral heritage from extinction, he believes in the saying (the death of an old man means the burning of a library).

³ Where we call Al ziyara on the anniversary of the death of Al-Wali Al-Saleh, and it is a big festival held by the people of the country, especially the family of Al-Wali Al-Saleh (his grandchildren), And people come to it from everywhere, and the visit varies according to its fame, there is local and there is national and there are even international, as for the so-called local with lbat is a visit to the graves of the ancestors and reading Al-Fatihah on their souls while praying for them for mercy and forgiveness.

⁴Al salka is that the memorizers of the Qur'an gather with a well-known sheikh, and they perform a collective reading of the entire book of God from after the Asr prayer on Wednesday to sunrise on Thursday, and the mosque officials and a group of volunteers ensure the success of this activity, As for Al Burdah, it is the title of the most famous poem in praise of the Prophet peace be upon him, to Imam Sharaf al-Din Abi Abdullah Muhammad bin Saeed al-Busairi, Lmananat is one of the desert beliefs that has its place, and It happens when a man or woman dreams of something that please him in the good of the country, so he will hold a banquet called "Al-sadaka" , The weather of death and disease of the moon is the eclipse of the moon, and the inhabitants of desert villages who still have a tone of ignorance believe that the moon is sick, so they rush out that night to go out to the

program, in one of its sessions, it dealt with the life of the

Tuareg (their ethnic origins, customs and traditions, and the writing of the Tifnaq), Introducing Zawiyat kinta and the celebration of Eid al-Adha, And the game of Bohourouz⁵, And homes of Quranic schools and religious authorities in the province of Touat, the celebration of yennayer and the agricultural months in the region, Examples of programmes and their contents can be summarized in the following table:

The program name	Its content
Popular sessions	It is in charge of the folk literary heritage (popular proverbs, wisdom, aphorisms and riddles). The episode is prepared by first mentioning some proverbs and riddles, then we open the way for listeners to participate, whose diversity was noted by the diversity of the geographical regions of the area, and this program has the ability to enhance the local cultural identity and contribute to the preservation of the local oral heritage.
Marahib	The program addresses various religious social and cultural issues and their relationship to certain local customs and traditions.
Sal Al Mjarab	It Deals with the topic of customs, traditions and the local cultural heritage of Adrar city and how to preserve it.
The point of conversation	It discusses religious cultural issues concerned with the region's heritage, hosted by specialists.

4-3-5-Skikda Local Radio:

The program name	Its content
Ghalab Al donia	A competitive interactive program that asks listeners questions on topics related to the city, and is about three themes (places, personalities, terminology), these topics have only local cultural questions.

streets wearing shredded clothes, and they are all together from men and women and children roaming the streets of the city carrying with them the drum instruments that they beat with crying singing, Among what they say is say Al shahada and do not die like Al kafirin, as the rams are slaughtered in this weather and grilled on fire and eaten in the same place to celebrate the presence of the moon on the dark night, Taganga is an Tamazight word that means rain stops and the sun rises, so if the rain falls heavily, people become afraid of house demolition, Whereas the young children go out and go around the houses, they collect what is available from wheat and fruit, chanting: "Taganga, Mother of Arja, Ya rab, make the atmosphere bright and stop the rain.", After the rotation around the houses, they distribute the dates they have collected, while the wheat is milled and the bread is made from it.

⁵ Bohrouz is Zenati name that means the meat of heads, meaning the "heads of rams", and it is a fictional character who is said to eat bones, i.e. a local belief.

Landmarks and worlds	It deals with the various aspects of the identity of a particular local area by giving a comprehensive view of it through its historical features, the origins of its residents, their customs and traditions (for example, the Ouled Attia region), these customs and traditions in which there is a lot of difference from one area to another in the city of Skikda.
Sailing in heritage	It deals with partial topics of the whole theme, the local cultural identity, where the vocabulary of the sample revolves around the material heritage of monuments left by successive civilizations on the state, oral heritage and we mean the old local singing and the modern musical wave and how they melt, local folk proverbs that are transmitted by tongues with explanation and clarification of the position of each proverb, The local dialect and the explanation of many words circulating in the vernacular tongue and its relation to successive civilizations and the origins of the population, the local composer poetry, in addition to the moral heritage represented by customs and traditions in various weddings and religious events.

Through algerian local radio programmes and topics, we note that they make an effective contribution to promoting local social values and preserving the local cultural identity of their listeners as well as their popular heritage, and are therefore a local weapon to confront globalization aimed at removing the social system from its environment - that is, to lift social relations out of the contexts of their local interaction and rebuild them globally (Hall, 2008, p. 140), leading to the imbalance of social values, as follows:

A/Revering the past and appreciating symbols because they contain the generational experience.

B/ Bringing individuals together in one crucible and a common destiny.

C/ A holistic presentation of local culture, starting with customs, traditions, folklore, physical heritage, daily practices and behavior, and values ladder and lifestyle that the culture of globalization seeks by all technological means to erase.

5-Conclusion:

By addressing the issue of the problem of globalization, preserving folklore and consolidating the cultural identity of the recipient, we have concluded that our cultural identity needs to be highlighted and shown to the masses, whether local, national or global, especially in the era of modern technologies, namely the media, whether audio-visual or written, Cultural identity, as well as our popular heritage without a means to show them to the world, remain confined to a limited geographical area, as well as our conclusion is that States are using the media and communication (new media) to invade ideas and minds instead of invading them with weapons because they are the most effective, In fact, what we need today to reach the level of developed countries by preserving our Algerian identity as well as our popular heritage is not only our criticism of modernity from the perspective of the reality of our society, essentially it also has to be based on a critique of pre-modernity that we want our society to reach and all its values that we call authentic in it and define our identity, And understand what our authentic values exist in our society? This is because the beginning of thinking about criticism, acceptance or non-acceptance of the values of modernity is not originally only after understanding ourselves from within, knowing our values and what we want from them, and whether through them we can achieve what we aspire to, i.e. to criticize what we call authentic values and reject what the human mind does not accept.

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